

of race, environment, and culture, is exceedingly difficult. But there are few problems which raise questions of more practical interest in attempting to explain, or to forecast, the history of mankind.

For a peculiarity that has become innate and heritable cannot be eradicated except by a change of breed—or, perhaps, of environment—whereas

one that is freshly implanted in each individual

may be modified by a change of culture.

By styling a peculiarity "racial" we imply that it is heritable. Peculiarities that are derived from culture are, we shall see, not heritable: those that proceed from environment appear to be in some cases heritable, in others not.

RACE.—The racial peculiarities that force themselves upon attention are those which are materialized in distinctive bodily features, such as the dark hair and complexion of tropical peoples.

the prominent jaws and woolly hair of negroes.

the oblique eyes, flattened and hairless faces and

high cheek-bones of the Mongols.

According to our theory these distinctions arise from peculiarities of impulse, of which, indeed,

they are the manifestations. Other peculiarities of impulse

affect the character: man's instinctive impulses

are so numerous that character may vary

widely if some of them are innately stronger or

weaker than the average. Character may be

further modified by variation in the strength of

aptitudes. We all know that these differ considerably from individual to individual. Some men have a peculiar aptitude for learning languages. Others for mathematics or games of skill. Individuals vary moreover in the delicacy of their senses; some are unable to appreciate certain shades of colour, are deaf to the charms of music ;